Theological Seminary
PACIFIC

THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LV. SAN FRANCISCO, MAY 18, 1905 Number 20

THE DAY SHALL YET BE FAIR.

Fain would I hold my lamp of life aloft
Like yonder tower built high above the reef;
Steadfast, though tempests rave or winds blow soft,
Clear, though the sky dissolve in tears of grief.

For darkness passes; storms shall not abide,
A little patience and the fog is past,
After the sorrow of the ebbing tide
The singing flood returns in joy at last.

The night is long and pain weighs heavily;
But God will hold his world above despair.
Look to the east, where up the lucid sky
The morning climbs! The day shall yet be fair.

—Celia Thaxter.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

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W. W. Ferrier, Editor and Manager.

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SOUL-TRAVAIL.

The overheard closet supplication of George Whitefield was, "Give me souls, or take my soul!"

Alleine, it is said, was infinitely and insatiably greedy for the conversion of souls; and to this end he poured out his heart in prayer and preaching.

Matthew Henry said: "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself."

Doddridge said: "I long for the conversion of souls more sensibly than for anything besides."

The death-bed testimony of the sainted Brown was: "Now, after forty years preaching Christ, I think I would rather beg my bread all the laboring days of the week for the opportunity of publishing the gospel on the Sabbath than without such a privilege to enjoy the richest possessions on earth."

John Welsh, often in the coldest winter nights visiting for prayer, was found weeping on the ground and was wrestling with the Lord on account of his people. When pressed for an explanation of his distress, he said: "I have the souls of three thousand to answer for, while I know not how it is with them."

Ralph Waller wrote: "My greatest desire is for the salvation of sinners. Oh, for souls! souls! the salvation of souls! Oh, could I always live for eternity! I want to lose sight of man and see God only." Two days before his death he said: "At Liverpool and Boston I appropriated one hour each day to pray for souls and frequently spent the time prostrate on my study floor; in addition to which, I held night vigils, arising to pray each night at twelve o'clock. I do not say it to boast, but it appears plain to me that the secret of success in the conversion of souls is prayer."

Brainerd could say of himself: "I cared not where I lived, or what hardships I went through, so that I could but gain souls for Christ. All my desire was for the conversion of the heathen and all my hope was in God."

It is said of William McDermott that he used to spend whole nights in prayer with John Smith before those seasons of revival in which multitudes of sinners were won to Christ. It was said of John Smith, that when he came down stairs in the morning his eyes were wellnigh swollen up with weeping.—Selected.

Her Experience.—"I am not a rich man," he said, "so if you are married to me, we will probably have a great deal to contend with." "Oh, of course," rejoined the young widow, who knew whereof she spoke, "we will have each other."—Chicago Daily News.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday May 18, 1905.

FIRST VIEWS.

The Rev. F. B. Meyer writes in an interesting manner in the British Weekly concerning his trip from Atlanta by way of New Orleans to the Pacific Coast. He tells of meeting in Arizona a traveling secretary of the Y. M. C. A., who told him of what was being done in opening up work among the young men in mining districts and railway centers in the southwest. Mr. Meyer denominates it a splendid work. "In one place, for instance, forty saloons had divided the earnings of the miners, until the Y. M. C. A. erected premises that included smoking-rooms, bowling-alleys, billiard-rooms, bath and bed-rooms, with the almost immediate result that nearly all the saloons had to close up for want of customers. What myriads of men go to the devil because we Christian people are lacking in sanctified common-sense!" Mr. Meyer tells as follows of his first view of California after leaving Yuma: "On leaving the station, we crossed the Colorado River, the boundary between Arizona and California, and at first had to encounter a barren tract of country known as 'the wilderness'; but this served a useful purpose in preparing, by force of contrast, for the gradual increase of cultivation and beauty. First, one noticed the bunches of yellow poppies, the characteristic flower of the state, then the eucalyptus trees, then the orchards of cherry and apple in glorious blossom, then immense fields of corn, yet green. But what is that perfume, borne through the open windows of the railway carriage? Surely, it is unmistakable; it must be orange-blossom! Yes, the air is laden with it. I shall never forget the first glimpse of those miles of orange-groves, the bloom, the sweetness floating on the air, the oranges still gleaming amid the dark foliage, and towering above them, as a mighty screen from cold blasts of air, the high mountains, crowned with eternal snow. Here, too, are the graceful pepper trees, and again, more orchards, the owner of which is apparently afraid of a slight frost to-night, and so already huge bonfires are lighted, to keep up the temperature (this is the custom of these heedful fruit-growers). And they tell me that the children's holidays are to fall this year in July and August, so that they may help gather in the prolific fruit-harvest. Tents will be erected for them to sleep in the open air, meals will be prepared, and they will be able to eat fruit without limit, whilst they can earn good wages in addition. Oh, such holidays! Oh, Lambeth boys and girls, it makes my mouth water, to get you here! And so, sounding our great engine-bell to warn people off the level crossings, passing through pretty and wealthy suburbs, we slowly make our way into the great and beautiful city of Los Angeles, with its 200,000 people. The train runs on 500 miles further to 'Frisco, but I am quite glad to leave it here for my ten days of meetings, organized by the city pastors."

This account of the delight with which Mr. Meyer first viewed the beauties of our bright southland recalls somewhat the experience which the present writer had several years ago, when, for the first time, he saw the Pacific northwest. The home in Indiana had been left on the 23d of February, 1886. The winter had been a very cold one, the thermometer registering as low as twenty-five degrees below zero. Snow had covered the ground to a depth of from one to two feet for nearly three months. The first Sunday after departure was spent with friends at Valley City, Dakota, where the thermometer registered about thirty-five below zero. By the time Helena, Montana, was reached, the effect of the Chinook winds from the coast was very apparent; at Spokane, Wash., men were out with their straw hats and spring suits, and a little later the train rolled along by the Columbia in the midst of scenery, not so grand as had been seen elsewhere, but so picturesque as to seem almost like fairyland after passing through the great regions of cold and snow and ice. In Portland the trees were budding and blossoming, the birds were singing, the fragrance of spring was in the air everywhere, and off in the distance those great white peaks, which stand sentinel forever there, lifted their snowy heads away up toward heaven's deep blue.

The Pacific Coast has been reached from the East many times since, and always with pleasurable feelings as the train has moved along down the mountain slopes, but never with such delight as on that first trip in 1886.

But at no time can any one who has an eye for the beautiful in nature be insensible to the grand scenery which abounds all along the Pacific Coast. The ride along the ocean beach for more than an hundred miles between Los Angeles and San Francisco is one which will never fade from the memory of those who have taken it; it is so restful and inspiring. There is grander scenery of course, but there is none more beautiful and picturesque than that through which one passes as the train carries him up along the Sacramento, past Mt. Shasta, and over the Siskiyou range into Oregon. The ride on the Columbia from Portland to The Dalles is an ever-changing picture of beauty, surpassing even the far-famed Hudson. And on Puget Sound the combined water and mountain view rivals anything to

be found anywhere in the great round world.

Thousands of persons will see these beauties of nature this year for the first time, as they come hither to the exposition in Portland and to the conventions to be held here and there on the coast. As it was with the Rev. F. B. Meyer, so will it be with others. They will long for friends to see what they have seen, and so the attractions of the coast will be heralded more widely than ever before.

With us who call the coast our home, as we look out on that which God has given us, and as we contemplate what the on-going years are to make it, there should be ever present a sense of responsibility. Here is to be one of the world's greatest centers of influence. Have we not come to the kingdom for such a time as this?

The Pacific Coast in Brief.

The Southern Pacific will give a round-trip rate to Portland on Saturday, June 3d for $25 from San Francisco. From Los Angeles the rate will be $35. Tickets are for continuous passage and good for return trip within ten days. These rates will be continued each Saturday during the time of the Lewis & Clark Exposition.

It was the late O. W. Nixon who was largely instrumental in inducing Dr. Pearsons to make the donations which he has made to Whitman College at Walla Walla, Washington. It was fitting accordingly that the college should hold memorial services when it heard of Mr. Nixon's death recently. Mr. Nixon was the author of the book "How Whitman Saved Oregon."

The first railroad built in Oregon was the portage road between the lower and the upper cascades on the Columbia. It was built in 1863. The Oregon Historical Society has secured a portion of the old track and will preserve it along with the other relics of interest gathered during recent years. It will pay every one going to the exposition at Portland to see the Oregon Historical Society exhibit.

San Francisco is getting a very undesirable reputation. It would seem that the Mayor, after the experience with an embezzling tax collector, might have found some one to take his place temporarily besides one who went straightway into delirium tremens. Our Mayor would do well to imitate the example of Governor Manly, of Indiana, who announced soon after his inauguration a few months ago that he would not appoint to office any men who used intoxicants.

The Pacific Baptist urges the selection of Portland as the place for the anniversary meetings of the Baptist societies in 1906, saying in that connection: "Surely it is only just that the anniversaries should be held in the farther west at least every seven years." That is the cry, that the demand really, in every denomination. The West is becoming a power that must be recognized; it is fast coming to its inheritance. Some time there will be two front doors to this continent, or on this side will be the one.

Plymouth church, Seattle, has called the Rev. Dr. A. Z. Conrad, formerly of Worcester, Massachusetts. Dr. Conrad is abroad at present. He was ordained in 1885, and in 1890, took charge of the First church of Worcester, where he remained until April, 1903. The church of which Dr. Conrad was pastor, for so many years, is one of our leading New England churches, having a membership of more than 1200. The salary which the Seattle church offers is $5,000. It is to be hoped that Plymounth church will receive from Dr. Conrad a favorable answer. His coming to the coast would be of decided advantage to Congregationalism and the church kingdom.

Edward T. Mathes, Ph. D., president of the State Normal School at Bellingham, Washington, has been elected president of Whitworth College at Tacoma, President Gault having resigned. This college is under the control of the Presbyterians, but, like nearly all our small colleges, is unsectarian. An effort is being made to secure an endowment, and it is said that Andrew Carnegie is looking with some favor on the institution. We know of no better place for Mr. Carnegie and other men of wealth to put money than in the small colleges of the Pacific Coast. We hope that Whitworth and others will be favored by Mr. Carnegie. Among these others are Whitman, Pacific, Albany, Occidental and Pomona. All are worthy; all are doing splendid work; but they should be placed where they can do better yet and more of it. We are firmly of the opinion, as already stated in these columns, that what Mr. Carnegie puts into the colleges will do more good, comparatively, than what he has put into libraries.

The San Francisco correspondent of the Sacramento Union says that ex-Tax-Collector Smith was accustomed to boast of his nerve. At one time he said: "I am a programmer, you bet. If I was programmed to crack a safe, and it was under an electric light, and the chief of police and the whole police department were standing around it, I would crack it." Evidently Smith had programmed himself for stealing, and so he stole, and after his stealing had the nerve or the foolhardiness to remain in the glare of the searchlight which is at once thrown out after every man who commits crime. The correspondent writes further concerning him: "I happen to know Smith, not casually or superficially, but well. I have known him for fifteen years, and was not at all surprised to hear that he had gone by the board. He was fond of material things, loved the pleasurable allurements of the forbidden life, and was just the kind of man to fall a victim to it. Such a man, when finally driven, will steal to gratify his desires, and he will not be overscrupulous as to whom he steals from. He will rob his relatives and poor friends just as readily as rich corporations and the public. In addition to being this kind of an individual, Smith possessed a supreme contempt for the opinion of others. Criticism as a corrective with him was ineffectual." A further statement is that Smith plumed himself on his cunning as well as his nerve, and was of the opinion that there was no man living who could outwit him.

There are twenty-seven Young Men's Christian Associations in California; sixteen are city associations, eight are college or university, two are army, and one is a navy association. Of the two in the army, one is at the Presidio in San Francisco, the other at Monterey. The one at Monterey was fortunate in having placed at its disposal recently the post exchange building, which has been of no use since the "canteen" was abolished. It is said that the commandant at Monterey has stated that he will see that board and lodging are provided for a secretary at that post. It would be well if post exchange buildings all over the country were turned into Y. M. C. A. buildings. There are several hundred of them. The naval association at Vallejo is doing a splendid work. At the Sunday afternoon meetings which were started last November, there have been not

less than eighty confessions of Christ. The work done at that time and at other times in the association building is followed up by personal work; and thus impressions are deepened and influences for good are strengthened. One of the ways in which the association at Vallejo has aided the young men in the navy has been in the help which has come to them in the saving of their money. Since the work was inaugurated there considerable money has been on deposit. Among the persons who have had deep interest in the work at Vallejo is the Rev. T. F. Burnham, pastor of the Presbyterian church at that place, who is widely known for his interest in every good work for man and God.

We have had mention hertofore of the forestry building on the exposition grounds at Portland. But the following description of it in the Scientific American will, doubtless, be read with interest by many: "This is really a gigantic log house—the largest of the kind ever erected. It exemplifies in its composition the forest wealth of Oregon and Washington. Besides being a timber exhibit itself, it will contain all the finished products of the forest as well as the woods in their native state. In its construction two miles of fir logs, five and six feet in diameter, eight miles of poles, and tons of "shakes" and cedar shingles were used. The logs have been left in the rough with the bark on. The base logs of the building are 6 feet in diameter and 52 feet long. The logs above the base are 3 feet through and vary in length. Colonnades of fir trees 30 feet high and 6 feet in diameter support loggias or galleries over the main entrances. Picturesque balconies are at each end of the building. The portico over one entrance is supported by giant spruce trees, and the other shows a colonnade of large hemlocks. The upper part of the building is sheathed with cedar bark shingles laid 18 inches to the weather. An overhanging roof adds much to the attractiveness of the structure. In the interior of the building as well as the exterior a colonnade of fifty-two columns of fir and cedar trees 40 feet high supports the roof. Rustic stairways and inside balconies running around the entire building enable the visitor to study the virgin display of native woods and other products of the forest. In the construction of the forestry building no carpentry work was employed, the logs being framed together with treenails and wooden pins. The trees used were cut in the forest bordering on the Columbia River. They were formed into rafts and floated down the Columbia and Williamette rivers."

Busy World Notes.

No child under the age of twelve will be allowed hereafter to act in any theater in Illinois after six p. m. Jane Addams of Hull House, Chicago, had a prominent part in bringing about the enactment of the measure so providing.

A daily paper at Perth, Australia, announces that no more betting or gambling news will be published in its columns and no advertisements pertaining to such business allowed. There are not a few papers in the United States that might well imitate the example of the Australian paper.

The king of Siam is suppressing the gambling houses throughout his kingdom. It is hoped to have them all abolished by April, 1906. It is worthy of note that he was led to this action by Dr. Dunlap, a Presbyterian missionary, and by the Hon. Hamilton King, the United States Minister to Siam.

A wealthy Englishman once criticized John Bright, the great statesman and orator, and said to him in that connection, "Do you not know, sir, that I am worth a million sterling?" And John Bright calmly replied, "Yes, I do, and I know it is all you are worth." Their worth in money is all the worth they have. Their worth in money is all the wealth they have.

Oxford, Ohio, the seat of Miami University, has voted out the saloons. President Benton said to the people that such action would mean at least one hundred more students in the university next year. The people believed him; they wanted the students, and they desired them to be free from the temptations of the saloon, and so they banished the saloon by a good majority.

The four thousand employes of the Union Railway Company of St. Louis were notified recently that any one who was found frequenting saloons or race tracks would be dismissed from service. Gradually the lines are being drawn against the persons who use intoxicants. In the twenty-four mile Marathon race on Patriots' Day in Massachusetts last month none were allowed who showed signs of the use of alcohol. This was for physical reasons alone. The alcohol heart cannot stand much of a run. And the chances are that the man who so indulges will go down eventually in any of the contests of life.

Not a little has been said of late in this country about laboratory experiments in which the experimenter has declared that he was just on the verge of producing life. Lord Kelvin of England is one of the greatest of living scientists, and the following is what he said recently on the subject: "Do not imagine that any hocus pocus of electricity will ever make a living cell. Let not your faithful minds be dazzled by the newspapers, so that you will come to believe that there is any prospect of any process being found in the laboratory by which can be created any living thing, whether the minutest germ in bacteriology or anything greater. Nothing approaching the living cell has ever yet been made."

The Chicago strikers who are guilty of lawlessness received no sympathy or encouragement from President Roosevelt. In part his words were the day he was in Chicago: "In every effort by Mayor Dunne to prevent violence by mobs or individuals, to see that the laws are obeyed and that order is preserved, he has the hearty support of the President of the United States, and in my judgment he should have that of every good citizen of the United States." This is what must be stood for everywhere or we shall ere long have nothing but anarchy. No matter how just a man's cause or an organization's cause, concerning which there is contention, it were better it should not prevail than that it should prevail through lawlessness.

The Chicago Record-Herald is one of the best conducted and fairest of daily papers. It calls the teamsters' strike in that city irrational, arbitrary, tyrannical, malicious and useless. A correspondent of the New Nork Sun writes from Chicago as follows: "At every turn it faced the condemnation of all except a limited class. Affiliated branches of unionism declined to get into the fight on the side of the teamsters. Had they done so, and spread the strike as it might have been spread, in support of their own contentions, the test of strength and the appeal for public support might

easily have become crucial. But it would have meant disaster to unionism, and the organization dared not to meet the issue on the basis of sympathetic strikes and the boycott. Such strength as the Chicago strike has shown is due less to the power of the strikers and their leaders than to the weakness of the Chicago authorities. A ringing proclamation by the mayor when, about April 29, the signs of disorder and lawlessness assumed menacing proportions would have had a powerful influence. A week passed, during which the prominent business men of the city clamored for police protection in the processes of their business, and the press published a list of more than 200 casualties resulting from rioting and disorder. The police force was increased, but not as it should have been. A clearcut announcement by Mayor Dunne, at the very beginning, that violence would be suppressed and full protection given to all in need of it, and a swift summoning of an ample force to make the terms of the proclamation effective, would in all probability have led to the termination of the trouble within forty-eight hours." It is estimated that the srike is causing Chicago to lose $25,000,000 a week in wages and profits. The direct loss in wages to the men immediately effected is more than $100,000 a week.

The Religious World.

Judge Brewer of the United States Supreme Court, and Vice-President Fairbanks are announced among the speakers at the International Sunday School Convention in Toronto, June 20-27th.

It has been stated that church membership in Brooklyn, New York, decreased one thousand last year although the population of the city increased forty-four thousand. It is said also that fifty per cent of the people are not church attendants. Brooklyn can scarcely be designated any longer as "the city of churches."

Statistics for 1904 show that the "Christian" (or Disciple) church received the largest number of additions to membership on confession of faith per church. The number was 9.5; for the Presbyterians it was 8.6; for the Reformed, 8.2; for the United Presbyterians, 7.3; for the Protestant Episcopal, 7.2; for the Methodist Episcopal, 7.1; for the Congregational 5.0; for the Baptist, 5.1.

Congregationalism suffers a great loss in the death on May 7th in Chicago of the Rev. Dr. Taintor, the western secretary of the Church Building Society. He was only 56 years old. But for more than twenty years it was given to him to do a splendid work throughout the interior and the West. Hundreds of churches and parsonages stand as a monument to the man and his earnest efforts.

The Lord Bishop of London was present at one of the meetings in that city when John R. Mott told of his visit to eight hundred universities and colleges in the effort to awaken an increased religious interest and to bind together in one great brotherhood the educated classes of the world. The bishop said concerning Mr. Mott's address that it was the noblest utterance for Christ which he had ever heard in London.

The American Missionary Association desires to secure a resident missionary for Cape Prince Wales, which is situated at that extreme point in Alaska which juts into Behring Strait. There is at that place a settlement of intelligent Eskimos and a Congrgational church of about an hundred members. Secretary Cooper of New York will gladly correspond with anyone who may be moved to take up this work.

Statistics for 1904 show that the benevolences per capita of the United Presbyterian church in this country were $4.63; for Presbyterians the amount was $4.22; for Congregationalists, $3.18; for the Reformed, $2.75; for the United Brethren, $1,17; for the Methodist Episcopal, $1.03; for the "Christian," $1.09; for the Baptists, $0.66. The per capita contribution of the Congregationalists for home expenses was $12.11. By the Presbyterians it was $11.92; by the United Presbyterians, $11.31; by the Reformed, $10.78; by the Methodist Episcopal, $6.05; by the United Brethren, $5.95; by the "Christians," $5.06; by the Baptists, $2.88.

Edison, the famous electrical experimenter and inventor, is a reverent believer in the presence of a conscious supreme power in nature. The Western Christian Advocate says: "When he was engaged at one time on one of the most baffling of his problems, the conviction was borne in on him that he was utterly unable to satisfy himself that the manifestations of science were due simply to unconscious chance, or to the working of stupendous laws that were of spontaneous creation and development. He believes that true science and true religion will be increasingly discovered to be in full sympathy; that science will more and more reveal the natural phases of religious truth and will be found to be a notable servant of faith."

VOICES OF CHICAGO CLERGYMEN CONCERNING THE STRIKE.

On Sunday, May the 7th, many of the Chicago pastors made reference in their sermons to the strike which is now in progress in that city, and expressed themselves thereon.

The Rev. W. A. Bartlett, of the First Congregational church said:

"It is said that the people of Germany are amazed that Chicago cannot handle a riot, and call attention to the fact that in one of their strikes involving 270,000 men, all was settled without the shedding of a drop of blood. But this is America. We boast of our freedom, but sometimes we wonder if there is not, after all, a mighty good in the military apprenticeship which each young man must learn. He goes to the school of law and order. It is possible that these great industrial convulsions may lead us to more definite and wholesome measures with the youth. It might be a good thing for every school boy above the age of 12 to have an hour of military drill and discipline every day under the direction of competent authorities for and made to conform to the rigid discipline as to uniform, tactics and absolute obedience."

Bishop Fallows, of St. Paul's Episcopal church, expressed himself as follows:

"It goes without saying there can be no arbitration of act of intimidation, violence, or murder. But there should be a calm and thorough investigation by a competent commission of the causes which have led up to the offenses against the public peace and welfare. The ministers of every faith should be united with employers of labor, with labor unions, with the legal profession, and with the people at large in bringing about compulsory investigation of every industrial difference and a voluntary arbitration of the questions at issue."

The Rev. F. E. Hopkins, of Pilgrim Congregational church, Englewood, said:

"This city needs a mayor who will put his soap bub-

ble pipe on the shelf and look at facts as they are. Let him remember there are 2,000,000 people in Chicago besides the politicians. Our working people will never see the day when an employer will permit an employe to dictate who shall be employed or discharged. Let employers pay their employees according to the profits of the business and not according to the market price of labor. Let us have a fewer Hyde dinners and monkey parties to irritate industrious people who are trying to keep the wolf from the door."

The comment by the Rev. Dr. J. H. Boyd, of the First Presbyterian church of Evanston, was in part:

"The air of the present time is choked with the dust of violence and the passions of men. A great wrong has been done and men are suffering great injustices from one another. Beneath it all there is covetousness and greed, and the underlying final cause is the lack of conscience in the industrial world."

The Rev. Dr. Soares, of the First Baptist church, spoke in part as follows:

"The only possible solution of our social problems is by the golden rule. The fundamental necessity in the labor situation is mutual understanding where now there is complete misunderstanding. An honest police force can always suppress crime, because the common criminal knows that he is in the wrong. But the agony of the present situation is that the striker believes himself to be right, and crushing him by main force will not accomplish anything. Jesus' golden rule is that one shall place himself in the place of another. If ever a workman would sit down for an hour and think what he would do himself if he were in control of a great business, he would see the unfairness and absurdity of many of the union demands. And if ever an employer would seriously consider how he would feel if he were an isolated atom in the great labor world, called upon to make his contract alone with a powerful organization of capital, he would see that the union movement is inevitable, and that mutual arrangement between both parties in industry is the only possible way to prosperity and peace."

MOODY CHURCH—A BULWARK OF THE FAITH.

The Chicago Inter-Ocean says editorially concerning this far-famed church:

"The Chicago Avenue, or Moody Church, was dedicated thirty years ago next month by D. L. Moody and Ira D. Sankey. It represented an independent but strictly evangelical movement, and was in one sense experimental. It was a year of other popular independent movements, like that which resulted in the Central Church, under Professor Swing, and possibly there was some doubt in the minds of orthodox churchmen as to the outcome of Mr. Moody's experiment. If there were any such doubts, they disappeared years ago. The church was organized to teach Mr. Moody's Bible Christianity, and it has done it so effectively that it has become a bulwark of orthodoxy in Chicago. The church has now a membership of 1,800, and is probably the most persistently active of all congregations in the evangelizing of Chicago.

"The Moody church of this day, associated with the work of the Moody institute, has as wide an influence outside of its membership as any church in Chicago. If it had failed in the essentials of the orthodox faith this influence might have been mischievous, but as the church has not fallen from the highest standards of orthodoxy in a single particular, its influence as an aggressive evangelizing force has been to the advantage of Baptists, Methodists and Presbyterians as well as Congregationalists. The methods have differed somewhat from those pursued in other churches. There is some sort or service in the church every day of the week. There are two services on Sunday, the morning service for the members, the evening service on the line of the old Moody evangelistic meetings. On Saturday the Bible classes are open from 3 p. m. to 10 a. m., and as these are attended by Bible students from all parts of the city it has been the custom for three or four years to serve luncheon in the church. The Chicago Avenue, however, is not an institutional church as that term is generally used. It has no fads. It makes no concessions. It simply throws its doors wide open, with a hearty welcome to all who are seeking the truth, and in thirty years it has clearly demonstrated the excellence of the Moody plan of spreading the gospel."

CHRISTIAN LITERATURE AND THE ORIENT.

Secretary Barton of the American Board of Missions made a strong plea for the work of the American Tract Society at its recent annual meeting. We quote from his address as follows:

"In some respects you and the Bible societies are the most unselfish of all societies. You are continually giving out and never expect returns. You provide the seed, but claim no part in the harvest. You build no institutions, erect no cathedrals, and record no membership. Your sphere of labor is in the minds and in the hearts of men, and when the end sought has been accomplished, these bear every name but your own and you are content to have it thus. All honor to your noble self-effacing, efficient service for the Kingdom of God in the world!

"I yield to no one, in my appreciation of the work done by you in this country for the immigrants who come in such overwhelming numbers to our shores. No work is or can be more important than this. But I will confine myself more directly to your work in foreign lands. Material printed for the foreigner who dwells among us is called for by his brother across the seas, while books printed for the nations abroad are in demand for the dispersion who have sought an asylum upon our shores. Old race lines are becoming shattered at many points and obliterated in others, while the unifying influence of this common Christian literature is rapidly deepening."

Dr. Barton, advocated a change of the name of the Tract Society, saying in that connection: "The name does not give a true conception of what you are, of the literary force you are in the world, of the possibilities, that are wrapped up in your organization for the years to come. It has become a label which, in my judgment detracts not a little from your influence and fails to give a full conception of your mission in the world. A greater work and more permanently effectual is opening before you to which a new name might become at the same time a true characterization, and inspiration and an asset. I would wish you were called 'The American Christian Literature Society'. Such a society might publish tracts, periodicals and works of the most comprehensive nature, and would do so to meet the great demand upon the frontiers, and all this is found in the name.

"The printed page abides in the home or about the person, can be consulted at any time and is perpetually speaking to all under whose intelligent eye it falls. The printed page never is silent in the presence of enlightened observers, never becomes weary with much speaking, demands no hours of respite and gives an unerring message unchanged by time and unweakened by repetition. The area of its operations cannot be cir-

cumscribed. The printed page under countless disguising covers enters the remote and hostile hamlets, in the defiles of the mountain, finds its way to the hovel of the peasant, and the palace of the king. No successful barrier can be erected against it, and no persecuting tyrant can wholly banish it from his domain. In silence but with matchless persistence the printed page moves on from city to hamlet and from hovel to palace, unchecked and welcomed by all who have learned to ask questions they cannot answer, and to look for things which they cannot see.

"It is a secret teacher of truth. In the secret of the lonely worker in the field, the traveler upon the mountain or across the plain, or in the Zenanna, and harem where no eye is watching but the eye of God, brief communion, can be had with the best thinkers of the world and a ray of light may be let into the darkened mind and soul through the medium of the printed page.

"The opportunities and demands for Christian literature were never so great as to-day. The whole system of modern education in the East and for the East has grown up since 1825, when this society was organized.

"The entire plan and work of educational missions have been conceived and executed for the most part during the last fifty years. Within that period schools of all grades from the kindergarten and primary schools to the college and theological seminary, and all for both men and women, boys and girls, have sprung up in every non-christian country in the world, and in these are found to-day more than 1,100,000 pupils to say nothing of many times that number, who have gone out from these schools into active life. The numbers in the Orient who can read intelligently, either in their own vernacular or in English or in both, are wonderfully increasing.

"Some of the eastern countries have already introduced national systems of modern education so that the percentage of illiteracy is rapidly falling. Within forty years Japan has become, as a nation, the patron of modern education. Over 30,000 students are in the Universities alone in India and Ceylon, and China is arousing to the imperative importance of modern education for her masses. These schools are opening the minds of millions of the brightest and best young men and young women of the Orient, preparing them to receive, yea, even compelling them to seek, that which is best in the literature of the West.

"The habit of reading is taking hold of the East. The daily vernacular papers as well as weeklies of many forms and different degrees of value are springing up in all these lands, and the eager and awakening minds of the people seek in them that which their intellectual and spiritual natures crave. The great populous, restless, inquiring, awakening East, is beginning to ask, "What is the truth?" and it is seeking on every side for a reply that will satisfy both the mind and the soul. This inquiry is made primarily to literature and it is here that the answer can be most effectively given.

Modern education is rapidly destroying faith in the superstitious beliefs and practices of the ethnic and oriental beliefs. This is true in all countries of the East and among all the non-christian religions. Religious unbelief tending towards rationalism, characterizes the trained intellect of the bright Hindu, Japanese, Chinese and Mohammedan youth who have studied modern science and literature, but who have not been taught at the same time, the faith that satisfies all the demands of the mind as well as the needs of the soul Such men constitute the moving forces of the East and if Christianity is ever to win the Orient, it must do so through leaders like these. Such men and women must be provided with a Christian literature to meet their inquiring and intelligent unbelief and lead them on step by step, out into the soul satisfying repose of an abiding faith in God.

"Foreign mission boards cannot supply the demand for an edequate Christian literature, because mission boards are denominational and whatever they publish, must bear in the minds of the purchasers at least, the stamp of a sect, they can reach but a limited area and their publications are liable to be suited to a class or a sect, rather than to a race or a nation.

"Mission boards have not the funds nor the men to conduct publication operations, in any country adequate in character and quantity to meet the crying needs of the awakening people.

"Most of the demands are wider than a single mission and more far-reaching than any one denomination. The Christian periodical is as assential to the Hindus and Chinese as it is to the English or Americans. Apart from strictly denominational papers, which must have a limited circulation, Christian periodicals should be conducted upon broad lines and for all who speak the venacular. In times of war or pestilence or great disasters there is an immediate call for special literature that will be widely demanded, profoundly influential, but of short life. No mission board can adequately meet this demand. The literature provided must be national in its outlook and scope.

"The developing mission Christian communities, increasing more rapidly than in any other part of the world, must be provided with a Christian literature, in the form of Bible commentaries, dictionaries, concordances, church histories, introduction, etc., etc., as well as a multitude of other Christian works of great variety and form, demanded alike by all denominations and continually sought in increasing numbers.

"I would include many works upon science and general literature as well as upon religion. Text-books for schools of all grades, hymn-books for worshippers of all classes, Christian books for readers of all religions, and theological books for people of all creeds, are in immediate demand.

"No society ever had a wider opportunity and a clearer field for putting the seed of intelligent, Christian truth into the awakening intellect of the East, than yur society has today. The field is peculiarly yours, and the whole mission world bids you enter and possess the land for Jesus Christ.

Pastor Paul of Strehla (Saxony) publishes in his fortnightly missionary news Bulletin a summary of medical mission statistics. It seems there are now in the service of evangelical missionary societies throughout the world 701 men and 238 women physicians, chiefly British and Americans. The missions maintain 395 hospitals, 770 dispensaries, 57 asylums for opium victims, and 78 leper asylums. In hospitals, dispensaries and private practice missionary physicians treat every year about two and one-half millions of patients. We knew before that to the poor the Gospel is preached through the missions; but one feels a thrill on seeing the healing of the sick—that other characteristic work of Jesus Christ—taking on such proportions.

The Baptist Missionary Society (England) has built a new steamer for its work on the Congo River. She is named the "Endeavour," and was launched on the Thames in February amid the plaudits of quite a number of Endeavorers.

THE SIGN OF THE CROSS.

F. B. PERKINS.

I could not join the company of those who paid joyous homage to the risen Christ on Easter Sunday. But God made of my chamber a "little sanctuary" through His suggestions. My musings took form from the reputed vision of Constantine. The sacrificial cross was his symbol of victory. And it brought to mind some illustrations which may prove of interest to others.

The Sign of the Cross in Heaven.

First there was the memory of a night scene many years ago. I was a passenger on a vessel bound to Cuba, during the closing period of Spanish misrule. We were entering one of its harbors, and I stood alone on the forward deck. The island lay before me, lovely, in the uncertain light, as if fresh from the hand of God. But I could not be unmindful of the blighting curse crushing out its life, which the dawning light would disclose. And my heart was filled with saddening anticipations. Above were the arching heavens, a blaze of glory. So calm, so beautiful, those constellations seemed, but so distant, too! So indifferent to the tragedies daily occuring. So heedless of the agony, so unresponsive to the cries thrown up from suffering hearts! It was almost too much to bear.

But then there met my gaze for the first time a shape which once seen could not fail of recognition. Hanging low in the heavens, and slightly inclined like a sceptre held by a sovereign's hand, was the glorious Southern Cross. Under its light the whole scene changed. It was our Lord's sign manual; at once his symbol of authority and his pledge of protecting care. Heaven no longer seemed far away. God's sympathy with man lost its unreality, and once more sprang into blissful certainty. No loveless fate lords it over our earth, but that sacrificial love whose symbol is the Cross. True there, as in other lands, the crucifix had for centuries supplanted the cross. The desolation subsequently disclosed was largely the result of this unholy usurpation. Its seeming supremacy was not real. The cross was above it, and victory for the right was assured.

So faith rose up to the confidence that all is well; not only because God is in heaven, but because heaven touches earth and enswathes it in a heavenly Father's love. God does care for his human family; for the lowest and the meanest of them. His ear is ever open. The sighing of the prisoner—yes, his sighing— reaches the ear and touches the heart of God. His inarticulate cry is understood. The whole world lies within the domain of the crucified. The sceptre clasped in the pierced hand of the Heavenly King bends low over this burdened, sorrow-filled world. The throne is not set far up at the zenith—not there alone—but among men also, close to that struggling race which God is leading onward and upward to the goal of perfect manhood.

That shining constellation was a ray from his own serene peace, bringing assurance that the Christ who burst the bars of death on Easter morn, won the victory over all the forces of death; that he is, in verity, the King of Kings, guiding all, overruling all, and leading all into the promised full redemption.

The Sign of the Cross on Earth.

On a lofty pinnacle of the Southern Andes, there stands today a most notable statue. That mountain range is the separating boundary between the Chilian and the Argentine Republic. And upon the rocky plateau, 14,000 feet above sea level, pious hands have erected a statue of the Christ. It is of heroic size, twenty-six feet in height, and resting upon a granite pediment of twenty feet. Forty-six feet in all it towers above its mountain base, overlooking the heart of this great continent. Its history is a witness to the triumphs of the cross.

Five years ago the two republics seemed fast drifting into war. At that time a pious Argentine prelate formed the conception of such a statue. In his thought it should commemorate the opening of the twentieth Christian century. More than this, it should serve as a peacemaker between the belligerent republics. The project met with hearty sympathy from the people. The executives of the two governments sanctioned the movement and made material contributions of bronze cannons toward the undertaking. Negotiations looking to a treaty of peace meanwhile were going forward, which treaty was formally ratified at Buenos Ayres in April, 1903. On that same day, at the government arsenal, those bronze engines of destruction were melted and cast into this symbol of the reconciling Christ. In the following year—March, 1904— the monument was finally inaugurated on the selected spot.

There the majestic figure of the true king of men now stands. His arm oustretched as becomes his supreme control, his face, radiant with the smile which of old men brought about his feet, bent benignly downward as if uttering again that "Peace, be still" which once stilled the storm on Galilee and since has often calmed the passions of warring men. Around the base of the statue, cut into the solid granite, runs the loyal response, "Sooner shall these mountains crumble to dust than Argentines and Chilians break the peace which at the feet of Christ, the Redeemer, they have sworn to maintain." God grant it.

No nobler tribute to our sacrificial Lord has ever sought expression through the sculptor's art, than this conception of the young Argentine prelate. History and prophecy alike are enshrined. For 2000 years that pierced hand has held the sceptre over this redeemed world. The changes which have come about, making this a better world to live in than that of the ancient civilizations, have been effected through this divine agency. Humanity had its birth with Jesus Christ. It had no place in human thought till then. And the progress of humanity has been successive steps in our risen Lord's triumphal march through the centuries Let imagination take one back to the world before it had felt the life giving touch of the exalted Christ; to the comparative weakness of the forces then battling with the sin and sorrow, and the hopeless gloom of the earth. And then contrast it all with the world of today, its individual and social elevation, its increasing sense of brotherhood and recognition of material rights and obligations with the consequent tendency toward a kindlier and more fraternal intercourse alike between individuals and communities. The power in all this has been the spirit of the risen Christ, consciously or unconsciously moving and controlling human hearts, and so impressing his laws upon life and conduct. That is history, and it is prophecy, too; for the work thus hopefully begun is advancing now with more rapid strides. It is in this view that we interpret the movements toward international concord and universal peace. The prince of peace is vindicating his supremacy, not only as the Divine Friend, but as the earthly sovereign.

The Palace of the King.

The Christian centuries have seen no more august triumph of the sacrificial cross than that which has de-

veloped into the international congress of the Hague. The movement which has led to this organization for the peaceful settlement of international differences embodies the highest ethical results of twenty Christian centuries. It is the new civilization taking on visible shape, declaring against the old brutality of war, and for methods consistent with the brotherhood of man, and the harmony of nations. The idea, yet in its immaturity, looks beyond the idea of distinct courts of arbitration, to that fellowship which marks the true family relation. Hitherto, by the enlightened generosity of the Dutch government, a building has been set apart for the meetings of this congress. But now comes forward one of our large-minded philanthropists and proposes to bestow upon this developing family of nations a home of its own, a palace representing over a million and a half of dollars in money, but infinitely more than this in the development of the family life. For as we contemplate the coming years we feel assured that the same divine Lord who has led the nations along thus far, will greatly extend the sphere of its operations, and the consequent need of a permanent home. Nay, more, we see in this the promise and the potency of multiplied agencies of the kind, until not only matters of international concern will be submitted to such friendly conference, but those involving smaller communities, and even individual disputants. And thus not only one palace, but many, will be needed. The idea of war and contention become more and more abhorrent and the world grow up to the measure of the stature of Christ in all things.

Notes and Personals.

The Rev. C. E. Sinclair of 1931 Haste street, Berkeley, will be glad to respond to calls for pulpit supply.

The Rev. William Rader, will read a paper at the meeting of the Congregational ministers of San Francisco and vicinity next Monday.

The Rev. J. A. Benton, of Cherokee, has been appointed Sunday School missionary for Northern California. He will enter on his work, June 1st.

The Rev. F. H. Maar, of Oakland, spent Sunday at Mount Hamilton, and attended the Sunday School, at that place. He reports it as being in good condition.

At the recent meeting of the Bay Association, two of the last graduating class in Pacific Theological Seminary were ordained to the gospel ministry—Messrs. Jacob Spoolman and Hosmer McKoon.

Photographs of the Rev. Dr. J. K. McLean, taken by Mr. William Keith, are for sale at the First Congregational Church, Oakland, and at the book store at 23 Grant avenue, San Francisco, for the benefit of the North Oakland Kindergarten. These photographs are quite satisfactory to all who have seen them. There are two positions, one is similar to that which appeared last year in the Seminary number of The Pacific. The prices are 50 cents, 75 cents, and $1.50, according to size.

Arrangements have been practically concluded by which the next meeting of the General Association of California (Northern), will meet with the Palo Alto Congregational Church, on Tuesday, Sept. 19th, two weeks earlier than the usual time. The sessions at Palo Alto will be concluded at 11 a. m. on Thursday. On Thursday afternoon and evening in the First Congregational Church, San Francisco, rallies will be held in the interest of the American Board of Foreign Mission. President Capen, the secretaries and other prominent members of the American Board, fresh from the annual meeting of the Board to be held in Seattle, the previous week, will be present to address the meetings. By this change of date, pastors and delegates from all parts of the State attending the meeting of the General Association can also hear these representative men of our great foreign missionary society.

Church News.

California.

San Francisco, Park.—There were two accessions to the church membership last Sunday, one on confession.

Oakland, Market Street.—Nine persons were admitted to membership, at the recent communion service, six on confession. Money has been raised for the repainting of the church building.

Mills College.—Three young ladies were received to membership in the college church, last Sunday on confession of faith. The Rev. C. R. Brown, is to give the baccalaureate sermon next Sunday. The commencement day address will be given by the Rev. W. H. Hopkins of Berkeley.

Berkeley, First.—Nearly $6,400, was pledged last Sunday for the enlargement of the church. An expenditure of about $12,000, is planned for. This will include a new pipe organ, which will cost about $3,500. Five persons who were detained from the service on communion Sunday were welcomed into fellowship last Sunday.

Santa Ana.—Last Sunday the First Congregational church received 22 new members, 3 by letter and 12 by confession of faith, all were adults except 4; the result of Dr. Bulgins 3 week revival services in this city which closed Sunday. There were between 400 and 500 conversions consisting largely of adults. Our new pastor, Rev. A. H. Hooker, formerly of Iowa, who was called to our church, about the middle of March, has received 38 new members into the church. He preaches to crowded houses.

Los Angeles.—Park church has bought 100x108 feet on the corner of Bellevue avenue and Douglass street, and will erect there a new house of worship to cost about $9,000. The present location on Temple street, will be sold. Park church was organized in 1884. The present pastor, Rev. J. H. Cooper, took charge a little more than a year ago, and under his earnest leadership the church has been steadily prosperous. It was in Park church that the Rev. Thomas Hendry labored faithfully for twelve years.

Pomona.—Pilgrim church placed a class of girls under the care of Mrs. H. M. Jones, some time ago for special instruction, and a class of boys under the care of J. Albert Dole, a veteran of the civil war. These classes have met separately, each once a week. Already 22 of this number have united with the church, 10 girls and 12 boys. The examining committee pronounced the gathering to confer with them, "the best meeting we ever attended". Sixty-five new members received since the New Year opened. A new directory just printed records nearly 500 members.

San Jacinto.—The San Jacinto church is rejoicing in the addition of seven new members, May 7th, 3 by

letter, and 4 by confession. We have a prayer circle organized for special effort in behalf of the husbands whose wives united. At Little Lake, on the same Sabbath, 3 united with that church. Improvements are being made in the San Jacinto parsonage, for the comfort of the new pastor, Rev. O. W. Thayer, who is attending the Highland Association this week. On Easter Sunday the children presented a fine program of songs and recitations. The pastor improved the opportunity of speaking to the parents who had come to witness the service. The cross of white carnations occupied a central position. Altogether it was a sweet impressive service.

San Jose.—This church welcomed this month sixteen new members, three being on confession of faith. Our Sunday School is now a center of happy activity. The new superintendent, Mr. J. B. T. Tuthill, and his wife who is at the head of the large primary department, have lately come to us from Salem, Oregon. We are grateful to the Salem church, for such efficient workers, also to the First church of Oakland, for the families it has sent to us. Under the leadership of Mr. J. H. Lawrence, newly come to us from the Oakland First our pastor is organizing a Men's League, similar to the one in that church, and its first banquet will be served next Monday evening, by the Ladies Aid Society. Of the delightful union picnic of May 13th, in which the Sunday Schools of Campbell, Cupertino and San Jose were the guests of the Saratoga Sunday School at Saratoga's beautiful grounds, Wildwood park, you will doubtless hear from Aloha, but he may be too modest to tell how much the comfort and entertainment were enhanced by the thoughtful courtesies of himself and other members of the Saratoga Sunday School.

Washington.

Everett.—Twenty persons were received to membership at the last communion service, ten on confession of faith. The congregations are as large as can be accommodated in the present building. The arrangements for the new edifice are well under way.

IN AND ABOUT SEATTLE.

Pilgrim Church, Rev. Edward Lincoln Smith, pastor, has broken ground for its new edifice at the corner of Broadway and East Republican Street. When completed, the Pilgrim flock will have one of the finest church plants in the Broadway district.

West Seattle is holding a two-weeks' series of special meetings, following the Chapman campaign. Pastor Orr, who has had considerable experience as an evangelist, does the preaching, and Mr. C. N. D. Powers, one of the best of the Chapman soloists, leads the singing.

Plymouth's Pulpit Committee, charged to find a pastor for that important stronghold, having swept the continent and the seas with its searchlight, has fixed its focus on Rev. A. Z. Conrad, just now in London. At a large and enthusiastic meeting of the church last night, the committee's report was accepted, and a unanimous call was cabled Dr. Conrad. For twelve years Dr. Conrad was the successful pastor of the Old South Church, Worcester, Mass., where he built up a great bee-hive of organized Christian activities. He has the reputation of being a popular pulpit orator, a devoted pastor, and a great organizer. The salary Plymouth offers is five thousand. It is confidently expected here that Dr. Conrad will accept. He will find in this new Massachusetts splendid opportunities for service.

The fortieth anniversary of Rev. Henry W. Mercer's ordination to the Congregational ministry was observed at Bellevue, Wash., May 8. The ordination occurred April 18, 1865, at Old Northhamptonshire, England. Among those who took part in the ordination service were Professor Samuel McAll, D.D., and Rev. Thomas Faller, D.D., of Kettering Congregational Church. Mr. Mercer's ministry covers twenty years in England and twenty years in America. In England he served at Harting, Sussex, and at Edgware, London; and in America, at Bancroft, Mich.; Stockbridge, Wis.; at Larchwood and Doon, Pa.; and at Longbroch and Folt, Wash. Rev. Mr. Mercer is now in his fourth year as pastor of Bellevue, a charming little settlement, famous for its orchards and strawberries, on the eastern shores of Lake Washington. A number of pastors and friends came across the lake to join in this fortieth anniversary. At the Mercer home a bountiful dinner was served at the noon hour, and songs of Christian fellowship were sung. Exercises followed at the Congregational Church, where Rev. Edward Lincoln Smith presided. Rev. Mr. Mercer reviewed briefly some of the leading events of the forty years; Mr. Powers, the soloist, sang; and the visiting pastors spoke words of congratulation. A free-will offering was taken up by the guests and turned over to Pastor Mercer, to be used in starting some new movement by the church to commemorate the occasion. Both Rev. and Mrs. Mercer are much respected and beloved by their people and by all who knew them. Those present from the Seattle side of the lake were Rev. Edward Lincoln Smith, Rev. H. Edward Mills, Rev. E. D. Weage, Rev. L. S. Woods, Rev. and Mrs. J. T. Nichols, Rev. and Mrs. J. B. Orr and child, Mr. C. N. D. Powers, Mrs. W. W. Scudder, Miss Etta McGee, and Rev. C. R. Gale.

The Northwest Association met May 2 and 3 with the Edgewater Church, Seattle. There was a good attendance of pastors and delegates, and a lively interest was manifested in the papers and discussions. Rev. S. M. Freeland was moderatr. The subjects discussed included, "The Minister As Pastor in the Care of Souls; In the Nurture of Souls; In the Betterment of the Community"; "The Mill and Mining Town Problem"; "Missions: The Station Plan; Missions and the Men of Our Churches; Missions and the Women of Our Churches"; "Christians the Servants of Christ; Christians the Servants of Men"; "Christian Education." This last topic was treated by Rev. Theodore Clifton, D.D., of Chicago, Western Secretary of the Education Society. Strong resolutions were passed endorsing Puget Sound Academy, and commending the effort now being made to secure an endowment fund of $50,000 by June, 1906. To this end the chairman of the Academy's board of trustees has pledged ten thousand dollars on condition that forty thousand additional is raised by the time specified. The Christian fellowship with Pastor Mills' hospitable people of the Edgewater Church was delightful.

The general executive committee of the recent Chapman meetings has made its final report. The total expense of the campaign, in dollars and cents, was $4,818.75. This includes the purchase of a big tent to be owned by the federated churches, but does not include the free-will offerings given the eleven evangelists. It is stated in the report that about 2,500 cards were signed "by people who promised to join some church." Some of these had already joined the church elsewhere, but had never sent for their letters. The campaign did a splendid work in arousing many of these to their duty and privilege. The committee es-

timated that "2,000 will join the churches." It is hoped so. As a result of the campaign, steps have been taken to establish in the lower part of the city a rescue home, to be known as "The Jerry McAulley Mission of the Federated Churches of Seattle." All the leading evangelical churches of the city are back of the project. Officers have been elected and steps taken to incorporate. It is proposed to raise $25,000 to found the institution and to equip it for carrying on all kinds of rescue work. C. R. G.

SPOKANE AND VICINITY.

Our churches in and about this center are pushing forward. Westminster, led aggressively now for five years by Rev. Geo. R. Wallace, D.D., finds itself in better condition than ever. During his pastorate nearly, if not quite, $10,000 has been raised for debts and improvements, among the latter the new organ soon to be installed, built at Moline, Ill. It is enroute to Spokane, and possibly by the last Sunday of May will be ready for use. Then the organist of our First Church, Salt Lake City, is to spend a Sunday here and give two recitals. It is hoped a goodly sum will be realized thereby, a portion of which some would like to see applied on the church's obligation to the Building Society. This, by the way, is gradully growing less, thanks to the faithful women who make it a point to pay $500 per year. Once the organ is installed, the $4,000 for which is all subscribed, the masterly genius of the pastor, together with that of a sagacious board of trustees, is to be turned toward lifting the debt of a few thousand dollars to the Congregational Church Building Society, and some will be disappointed if the last dollar is not paid ere the final installment becomes due. Since January 1 some special evangelistic efforts have been made, and sixty-one have been added to the membership.

Plymouth, across the river, flourishes under the leadership of their new pastor, Rev. Wm. M. Procter. Good reports are made of his work, and he seems a noble successor to Davis and Gale. Living in one of the coziest parsonages in Eastern Washington, his heart and that of his young wife are absorbed in the material and spiritual advancement of his people. Recently, $1,600 has been subscribed for improvements, and so the Sunday-school has better facilities in the basement, adapted to such work, and comfortable pews have taken the place of the chairs so long in service in the auditorium. The choir loft has been changed, and the pulpit placed in the northeast corner of the room. Altogether, the plant is much better. Attendance is good and the outlook bright.

Thanks to that Congregational pioneer, Rev. Jonathan Edwards, the north side has another church. Several years ago this prophetic soul, who was the first pastor Westminster, formerly our First Church, ever had, saw that this growing metropolis could well sustain another work, and so he laid the foundations of what is now Pilgrim Church. The little structure he reared on Indiana Avenue was moved by his successor, Rev. T. W. Walters, a few blocks east, and a plant, larger and more commodious, with a beautiful parsonage, was erected by him. To this work, somewhat more than a year ago, came a hale and hearty Britisher, Rev. W. J. Hindley, and it does one good to see the progress made and hear the story of interest awakened. Debts have been paid, the edifice beautified within, and people gathered in larger numbers than ever before to listen to the wondrous gospel. No less than 250 are enrolled in the Sunday-school, and the average attendance for April was 202. Fairly good congregations in this growing section of the city cheer the pastor in the morning, and in the evening the auditorium is sometimes not sufficient to hold the people, the doors of the lecture room being thrown open. New pews, not long since from the East, may be attractive, but I wot it is the strong, forceful, and timely sermons of the pastor which account for the attendance.

At Westside, a few miles toward the setting sun, the faithful little flock still cling to Brother Mark Baskerville, even though through the week his meager salary makes necessary his selling pianos at his store one the busy thoroughfare. But if any one supposes the food he gives them savors somewhat of age, he is mistaken, for, as I called the other day, a fresh manuscript was lying on his desk, preparation of which was hindered by the purchaser who preceded me. This pastor finds the winds sometimes contrary. Recently two fine families moved away, and others thought certain irrigation schemes might draw them elsewhere, but there came a change. Reliable parties remain, and the new trolley to Medical Lake, passing Westside, may give it a suburban life, and our little work grow in proportion therewith. We hope so, for this is a noble little band; as any one who will consult the missionary columns will see.

It would not do to close this without a word about Hillyard and Brother Prentiss, who, recently from Michigan, finds his hands and heart full in looking after his flock, together with that at Pleasant Prairie, a few miles beyond. Hillyard, connected by electric cars with Spokane, is the seat of the railroad shops on the Great Northern, and there we planted the first Protestant work, some years since. Following us came the Methodists, and now the Baptists are reconnoitering. For the latter the opening is not great; indeed, the place is scarcely sufficient for the forces already enlisted. Of late work in the shops has, for some reason, been slack, and financiering the church has been more than usually difficult; but the outlook now brightens, and the pastor is hopeful. The community is growing, though the style of houses building gives evidence of no great financial resources. But there are more souls with whom to come in contact, and Brother Prentiss realizing that continued exertion is necessary if the work is to be what he longs to see it, is planning to continue on this line all summer, foregoing the pleasure and rest which vacation affords. H. H. W.

IDAHO NOTES.

Rev. C. T. Cooley, pastor of Mullan church, reports progress in all branches of his work. The Sunday School is especially growing, filling the church house to its fullest capacity. If this continues it will be necessary to enlarge the building.

Rev. J. D. Neiland, of Morgan Park, Illinois, pastor elect at Wallace, Idaho, is expected soon, and will preach the baccalaureate sermon for the high school on the 21st of May.

Kellogg church voted a unanimous call to the Rev. Horace S. Wiley, of Dodge Center, Minnesota, at a meeting held on the 7th of May. To expedite matters, it was voted that this call be sent by wire.

The Sunday School at Kingston is gaining every week, last Sunday, it had the largest attendance in its history, and bids fair for permanancy. A great many ups and downs are connected with this enterprise, which in the past have been discouraging, but are now very promising.

A Sunday School was organized at Cataldo, last Sunday, a place on the O. R. & N. Ry., five miles west of Kingston.

OREGON LETTER.

BY GEORGE H. HIMES.

On May 2, 3, the annual meeting of the Mid-Columbia Association was held with the church at Ione, Rev. J. L. Jones pastor. Rev. Howard N. Smith, of the C S. S. & P. S., was chosen moderator, and Mrs. M. O. Clark, scribe. The Pendleton, Condon and Lexington churches were represented. The Condon delegation of five drove forty miles across the country. In addition to Mr. Jones and Rev. Mr. Smith, the ministerial members were, Rev. Cephas F. Clapp, of the C. H. M. S. and Rev. Richard Brown, who has entered upon the work of the C. S. S. & P. S., in Eastern Oregon, under direction of superintendent Smith as an assistant.

The general theme of the Association was "Times of Refreshing; or from Passover to Pentecost." The program was well sustained throughout.

Mrs. S. A. Lowell, of the Pendleton church, conducted an interesting and profitable "Woman's Hour" in the study of Missions.

The closing session was devoted to "Echoes from the Portland Revival, the World Revival, and the Welsh Revival."

The following resolution was adopted:

"Whereas, the spiritual work of the churches greatly presses the pastors, and the need of a special evangelist or general missionary at large, for the State of Oregon, is sorely felt; and,

Whereas, the churches are asking for an efficient man to do this special work, and it seems as though the time had now arrived when an earnest consecrated man of God, should be placed in this great State of Oregon to do the work of an evangelist, properly accredited to the churches; therefore, be it

Resolved, that the scribe of this Association shall transmit a copy of this resolution to the scribe of each Association within the state, asking that the matter be considered very thoroughly and prayerfully, with the idea of taking such action as may be deemed best to secure an evangelist, to work among our churches, such evangelist to be under the care and guidance of Rev. C. F. Clapp, superintendent of Home Missions."

Rev. Mr. Brown, above alluded to, came to Oregon from Brainerd, Minn., and began his work on May 1st His special field will be the great and rapidly growing Eastern Oregon district. He is in the prime of life, and a strong, aggressive and evangelistic preacher. He is a great addition to the Sunday School missionary forces of this state.

Rev. Ralph Gillam, evangelist, will labor in Colfax, Washington, for the next two weeks. Then he will, it is expected, return to his home in Lowell, Mass. He has been on this coast now nearly six months, and where he has labored much good has been done, and the spiritual life of many quickened. His work at Forest Grove, just closed, resulted in many taking a definite stand for Christ, and beginning the Christian life.

The people of Oregon sustained a great loss last Friday, by the death of Judge Charles Byron Bellinger of the United States District Court. He was born in Maquon, Ill., Nov. 21, 1839, and came to Oregon with his parents in 1847. By sheer force of character and intense application he won his way to the front rank among the lawyers of the state, being admitted to the bar in 1863. He became clerk and reporter of the supreme court of the state in 1874, serving four years He then served two years on the bench of the Fourth District Court of the State, and in April, 1893, was appointed by President Cleveland to the position which he filled up to the time of his death.

The writer first knew him in 1864, and the acquaintance formed then has ripened into a mutual and enduring friendship. He had a keen sense of the rights of man, and in his judicial career was singularly free from bias of all kinds. He was a learned and upright judge, and his death in the midst of his active career, in the zenith of his usefulness, is well nigh a public calamity humanly speaking; particularly just at this time at the beginning, in his court, of some of the most important trials, in the history of the west; the trial of men hitherto high in public esteem and official station for connivance in land frauds.

Portland, May 14, 1905.

THE SAN BERNARDINO DISTRICT ASSOCIATION.

W. N. BURR.

On the way up, as I had no other traveling companion, I read a few chapters of Irving Bacheller's "Virgilius." And so it was that I felt myself more in Rome than in Southern California, as I left the train at Highland. In a moment, however, I was able to adjust myself to the familiar surroundings, and walked over to the Methodist Church, where our District Association was meeting, because "our folks" in Highland are building a new church, and they are "all torn up" as to their own meeting-house. In a social sense, the Highland Congregationalists are as harmonious as doves, and, under the lead of Rev. H. E. Banham, they are moving forward.

The program had informed us that the general topic at this meeting of the association was to be "The Church Revival." As I entered the room about an hour late, I found Rev. E. K. Holden, of San Bernardino, in the chair, and Rev. A. W. Palmer, of Redlands, serving as scribe; and a moment later Rev. J. H. Williams, of Redlands, was called out for his paper on "The Place of Revivals in Religion." "Not long ago," said he, "we were talking somewhat about the passing of the revival; but the past six months have brought the revival among us again. Theoretically, ideally, church work is steady; but practically, John the Baptist has had his successors all the way along. There are some changing elements to be reckoned with in the discussion of this topic. It is because of these we sometimes get the idea that the revival belongs to a past day. But notwithstanding intellectual and theological changes, the revival in some form will come from time to time, for there are also certain permanent elements with which we must reckon. Because there is life in our religion, a period of quiet plodding will gather forces that are sure to break forth sooner or later 'in demonstration of the Spirit, and of power.'"

Dr. Williams' paper opened the way for those which followed on revival topics. Rev. A. W. Palmer, of Redlands, spoke on "A Revival in the Sabbath-school." In his clear, thoughtful way, he pleaded for "better teaching, better organization, and better equipment."

A paper on "A Revival in Beneficence" was read by Rev. E. F. Goff, of Riverside. It was an earnest appeal for "fruit from our flowers, for good deeds from our good wishes."

A paper of great practical value was that of Rev. E. K. Holden, of San Bernardino, on "A Revival in Civic Righteousness." He spoke of the relation, first, of the clergy, and then of the laity, to civic righteousness. "The pulpit must stand for making men right with God, but it must also stand for making them right

with society and the state." "It is not enough for the Christian layman to be a good man, as we generally speak of goodness. A good man may be a bad citizen in that he does not perform his civic duties."

"A Foreign Missionary Revival" was the topic of a paper by Rev. R. B. Larkin, of Ontario. He spoke of the need. "We have made no practical advancement in foreign mission work in the past ten years, but instead of the heathen being the chief difficulty, we are. A revival would reveal to the church its obligation. It could help us to see what Christians are doing who treat the great commission lightly. We would be asking, not, 'How much of my money shall I give?' but, 'How much of the Lord's money ought I to use for myself?' "

One of the most searching sessions was the "Home Missionary" afternoon, when Superintendent Maile spoke on "A Revival in Home Missions." The shrinkage in contributions to the Home Missionary Society brought out a strong appeal for more denominational loyalty that shall give our good people the grace to care for their own, and not scatter their contributions among all the "good causes" that may happen to spring up in their way.

During the "Woman's Foreign Missionary Hour," a delightful address was given by Miss Mary H. Porter, of Pekin, China, who pleaded earnestly for "more prayer for the work and the workers abroad."

An interesting feature of the "Woman's Home Missionary Hour" was a missionary diagram of the kite-shaped track, placed upon the blackboard by Mrs. Geo. Robertson, of Mentone. Seven cities along this route represented the seven benevolent societies, with mountains of duty and privilege, valleys of opportunity and humiliation, and the ocean of God's love all near at hand.

One evening was given to Pomona College, with an address by President Geo. A. Gates. The second evening, which was the closing session of the association, gave us a tender, earnest sermon by Rev. William Horace Day, of the First Church, Los Angeles, on "The Purpose, the Product, and the Preparation for Pentecost." It was a message of inspiration for service, full of mental stimulus and rich with food for the soul.

The Highland meeting of San Bernardino Association, held May 9 and 10, 1905, was a high-water mark meeting.

Corona, May 12, 1905.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

May 28, 1905.

Topic: "Missions in Roman Catholic Countries."

Psalms lxvii: 1-7.

Our topic presents a sad condition. That Christian missions should be needed at all in countries where the "mother church" has vast establishments and is carrying on mission work of her own is a lamentable state, showing how degenerate and corrupt a church of Christ may become in places when it turns away from the full gospel to follow the traditions of men. Yet sad and lamentable as is the spectacle, it is one that has long had to be reckoned with and met. Protestant missions are today planted alongside of Roman Catholic cathedrals, monasteries and shrines in all countries where the hierarchy is dominant and they need to be in order that a pure and free Christianity and an uplifting and truly western civilization may not be withheld. It is a common truth that in all Spanish-American states and wherever the Latin faith has full sway, true progress halts; and ignorance, superstition and heaviness rests upon the people. Jesuitism and priestcraft in all its forms, a closed Bible, image worship, a florid and magical ritual, the confessional, a superstitious regard for relics, a senseless and unscriptural view of the miraculous and the complete servility of the people to the priesthood—these and other things have conspired to make the Latin civilization decadent. In the words of the Psalm, God's way—his real, true way is not known among them. How could it be when his revealed word, with its priceless picture of the Christ—the way, the truth and the life has been studiously kept from them for generations. In Romanism, the church, and Mary, the "mother of God," mediates between the soul and Christ and God, and thus the needy one is held at such arm's length from the merciful one that there is little wonder salvation is long in coming. Instead of dependence upon the Great Physician there is senseless image worship, a wearying ceremonialism and cunning systems of extortion, all of which delude and oppress the people, while the saving health of the mighty gospel in its simplicity and truth is not theirs. As a matter of fact the people do not worship—the priests worship for them, and history has given startling witness that instead of being true pastors and worthy ensamples to the charges many of these have been bad men and led thousands astray. The moral corruption in Spanish American states and in great Romish establishments, as for instance among the padres of the Philippines Islands, is well known. The facts and condition render it necessary that the work in such lands and countries be all done over again and Christianity planted anew.

Nearly all Protestant denominations have missions among these peoples and many of them flourishing schools and institutions for teaching the young. In Mexico and Central America, in all the countries of South America, often called the "neglected continent," in the Islands of the Antilles and the mid-Pacific these light stations are set up and thus the face of God caused to shine among the people.

A chief reason for the slow progress of Latin communities is found in the withholding of the Bible from the people. Wherever this is systematically done for a considerable period of time there is a rapid decline in ideals and in morals and sluggishness and despair settles upon the people. The Bible is a great civilizer and there seems to be no substitute. The church without the Bible in the hands of the people makes for oppression rather than freedom and for ignorance rather than enlightenment. It seems never to have been intended that any body of men, however consecrated or learned, nor any council, synod or body of cardinals, should have a monoply either of the possession or interpretation of God's will to men. The Bible in the homes and hands of the common people, according to Wyckliff's great idea, is the only safeguard of religious or political freedom. This Protestantism aims to secure and as long as the Roman church continues to refuse to the people the Bible, Protestantism will always have one strong justification for planting and establishing her missions. Doubtless there are many other strong reasons as well. The principles Luther and the rest of the reformers struggled for are not yet dominant in all lands where the "mother church" has rule. Idola-

try is still so common in many Spanish communities and so dear to the church that the children are taught the commandments with the second one omitted lest they might get an idea that to bow before images is wrong. The confessional is horribly abused in many places and the gross superstition of the people touching the power of relics and symbols is appalling.

It is not contended that the iron rule of Rome, with its principle of subserviency based upon fear, has not now often necessary to hold to any religious standards whatever great populations of people. Nor is there intended any sweeping denunciation of the great sister church which we are persuaded has many grains of pure salt for the saving of the world. But while we grant all that is true in the principles and polity of Catholicism which is believed to be world diameters better than a cold and hopeless rationalism, we believe that there is something in Protestantism still better and more world uplifting—a step in advance. That all Romish countries may have the knoweldge and the choice of this forward movement, we must continue and foster Protestant missions. The work of these is difficult and trying. Progress is usually very slow for superstition and bigotry die hard. Yet reports from missionaries in the field indicate that splendid work is being done and many brought to new planes of vision and higher horizons of hope each year.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

April 10 was a day memorable in the history of Manila. It marked the opening to traffic of an electric railway system as thoroughly up-to-date as any in a city of similar size in the United States. The system was conceived by Americans and was financed by them. The lines aggregate 40 miles, 30 of which are in the city and 10 in the suburbs.

A fast train on the Lake Shore & Michigan Southern railroad made some remarkable bursts of speed recently between Toledo and Chicago. It made the run from Wauseon to Stryker, Ohio, a distance of fifteen miles, in ten minutes, a speed of ninety miles per hour; from Kendallville, Indiana, to Elkhart, a distance of forty-two miles, in thirty-five minutes; from Toledo to Kendallville, a distance of ninety-two miles, in ninety minutes.

Dr. John Bach McMaster, the noted historian, and professor of history in the University of Pennsylvania, does not approve of Mr. Carnegie's pension fund for college and university professors. He says: "I don't believe in this scattering of Carnegie libraries over the country, as he has been doing in the past few years. It is not a good thing and I don't like Mr. Carnegie's methods. In the first place, I do not believe in pension systems in general, and I am especially opposed to them in the teaching professions. It would be practically the same thing as the police pensioning, and it could not help but lower the profession. When one of us enters the teaching profession we do not do it with the expectation of making money; we have an entirely different end in view. This pension system would certainly lower our standard. I believe that in this and in all professions, as in business, each man should stand on his own basis and on that alone. Personally I would not accept such a pension, but I think that it might prove acceptable to the majority of the profession. I am speaking only for myself. We have 'Carnegie libraries' and 'Carnegie heroes'; now we are to have 'Carnegie professors.' I do not like it."

Mr. Charles Boyd Robertson, a son of the noted Frederick Robertson, of Brighton, died recently in England. A correcpondent of the "British Weekly" writes as follows concerning him: "He was a man of marked ability. One who knew him well said to me that he was a man of distinguished ability, in many respects as remarkable a man as his father. For his father he had the most beautiful affection and reverence. He had collected practically everything that was ever written about him, and watched the spread of his fame with a vigilant and unwearied joy. Nothing gave him greater pleasure than the news of a fresh translation of his father's sermons. Mr. Robertson possessed many valuable relics of his father, and had some thought of using his materials in a book. But he could never be induced to take any definite step, although from time to time he helped others who were writing about his father, and especially in the memorial number devoted to Robertson in the British Monthly. Mr. Robertson, who occupied a high position at the Foreign Office for many years, was himself an ardent student of literature, and a great connoisseur of style. With the late Lord Tennyson and many other eminent persons, he was on intimate terms."

It is not as easy to corner the market now as it was in earlier years. Successful corners have not been conducted for a good many years. The Louisville Courier Journal says: "In the early seventies John B. Lyon conducted several successful corners in wheat and corn. Within the past twenty years B. P. Hutchinson—known widely as Old Hutch—was the only man to carry through a corner in wheat with complete success. In September, 1888, he put the price to $2, and made the shorts settle at that price on the last day of the month. Among the wrecks are these: J. R. Keene, 1870, wheat, loss $2,000,000; W. B. Handy, 1881, wheat, loss $1,500,000; Peter McGeoch, 1883, lard, loss $2,000,000; E. L. Harper, 1887, wheat, loss $4,000,000; S. V. White, 1892, corn, loss $1,000,000; John Cudahy, 1893, pork and lard, loss $2,000,000; Joe Leiter, 1898, wheat, loss $7,000,000. The Fidelity National Bank man of Cincinnati, carried the heaviest line of wheat ever taken on by a manipulator. The books showed that he was long 46,000,000 bushels. His bank was wrecked and he served a term in prison. Handy's case was attended by a rather curious circumstance. He put the price of wheat to $1.25 and liquidated at a big profit. Then he went 'short' of the market. Armour ran the price up to $1.40 and ruined him."

According to the "Central Baptist," the union idea among Baptists is growing: "The union of Baptist forces in America is making progress, even more rapid progress than the most sanguine expected. Two causes are contributing to this end. In the first place there is a growing unity of feeling, an enlargement of mutual acquaintance, among those who support missions and education. Identity of faith and methods draws people together in co-operative effort. But more especially this uniting of forces is promoted by the conditions on what may be called the field of operation. For example, in home missions our Western fields were unable or unwilling to be placed on this side or that of an arbitrary line. They insisted on working and worshiping together. They asked that any two boards desiring to support missions in those localities should do so conjointly. The boards were

more than glad to unite their funds and their forces. On the foreign field the same conditions produced the same results. In China the missionaries have declined to pursue plans that keep them apart where they are occupying the same territory. Now it turns out that the missionaries of the Richmond and of the Boston boards are going to have institutions of learning in common, and publishing houses that stand broadside to the denomination in this country. With some of us this uniting has been a prayer and a dream for years, and now, in the providence of God, and in the wisdom of the brethren, it is coming to be a realization."

University of Chicago professors will make a scientific study of the beef trust, believing that all investigations to date lack accuracy. The result of their findings will be published during the year in the American Journal of Political Economy. All the leading educational authorities in the country will aid in the search of the real causes of the rise and fall—chiefly the rise—in the price of beef. Among those who will take an active part in the campaign will be Professor J. Laurence Laughlin, head of the political economy department of the University of Chicago; Professor Thorstein B. Veblen, the noted economist, whose declarations against trust magnates are said to have nearly cost him his position on the Midway faculty; William Hill, H. J. Davenport, Fred C. Croxton of the state bureau and Agricultural Department at Washington, and Robert Morris. A scholarly, scientific spirit will characterize the investigation, according to Professor Veblen, who is managing editor of the magazine, and the "sensationalism which characterizes so much of the material now being published on the subject in the popular magazines will be eliminated." In a preliminary article published in the March number of the journal issued from the University of Chicago press the purpose of the investigation was expressed as follows: "The fact that retail prices for the past six years have been above normal, and that ever since 1902 they have been on a much higher level than during any of the '90s, leads one to inquire into the conditions which have produced these prices."

Writing concerning the gold supply in The Pilgrim for May, D. A. Willey says: "Ask the geologist if the treasure of the hills is being exhausted, and he will tell you, that in spite of the eager quest for wealth which has prevailed since the California discovery, there are still regions which are but little known to the prospector. While in some, starvation or death from thirst awaits the adventurer who dares to penetrate them without sufficient food and water, there are others which are comparatively accessible and which may yield as great riches as any of the famous bonanzas yet struck. Only recently one of the most famous gold fields was entered for the first time by a prospector. Not until 1900 was Tonopah discovered, yet to-day it is known throughout the world, and the mountainside and valley are pierced with over a hundred openings from each of which are daily being taken car-loads of gold and silver ore. In May, 1900, a young lawyer named Butler living in the town of Belmont took it into his head to go on a prospecting expedition among the mountains to the south of his home. Butler knew little or nothing about geology or mining, but he had heard Indians tell stories about traces of gold they had seen near a spring known as Tonopah. Packing an outfit on the back of half a dozen burros and with one companion, he started out, reaching the spring after a journey of about twenty-four hours. He soon found what the miner calls out-croppings—quartz rock nearly black in color, and specked with yellow. Butler seriously questioned its value, but decided to knock off some samples which were taken back to Belmont, and assayed, it being found that every ton of ore similar to the sample might contain from $80 to $600 worth of gold or silver. This was enough for the prospector, who again packed up, but this time decided to take his wife along in the belief that the presence of a woman might give him better luck. Staking out several claims along the rocks, he asked his wife to name the first one. This she did, calling it Mizpah. It was among the first to be opened, and from that day to this Mizpah has been the richest mine located in the Tonopah field."

BUREAU OF MISSIONS BULLETIN.

Rev. Dr. Taylor Hamilton, of the Moravian Mission Board, has been consecrated a Bishop of the Moravian Church. He is now in the United States visiting the Moravian congregations and will include Alaska in this visitation.

Seventeen years ago a small Home Mission church was established in a certain town in North Dakota. It grew and flourished. Now it takes account of stock and finds that three of its members are Christian school teachers, in its immediate vicinity; one is a pastor in another State, and two others are missionaries in India. Missions grow out of missionary soil, and are one in purpose and result, whether we call them Home missions of Foreign.

The American Baptist missionaries at Kengtung, North Burma, have come in contact with some tribes who have a tradition that men from the West will come and teach them the true religion. There seems to be an extraordinary movement toward Christianity among one of these tribes—the Muhsos. Rev. Mr. Young has baptized 712 converts in that tribe, and word is going into all the north country and on into Southwest China that the men of the West are teaching the true religion at Kengtung and every village must send its head men to learn.

In the C. M. S. training school at Oyo, South Nigeria, is a young man from Katsina, North Nigeria. He came to the school after requiring a promise that he would not be pressed to become a Christian, but after a time he voluntarily asked to be baptized. This young man's father was a Mohammedan doctor of canon law at Katsina, near the southern edge of the Sahara. The young man visited Mecca, and, like Luther at Rome, was disgusted with what he saw of the lives of the great men of his religion. Now he is studying to preach to the Hausa speaking Mohammedans of Western Africa.

A certain Japanese soldier was so strong and well that he had never felt need of anything which he had not already. By and by he was shot down, one afternoon in battle. Unable to move, pelted by the rain, he lay all night groaning on that Manchurian plain. For the first time in his life he could do nothing for himself. No one was there to do anything for him. For the first time in his life he needed a God—his need was desperate. Perhaps he prayed to the Unknown One who must be somewhere. At all events, while thinking of these things he was found by some Chinese peasants, and taken to a place of safety. After he reached the hospital at Sendai near Tokio, he was visited by Miss Wall, of the Protestant Episcopal Mission. The

one thought in this pitying woman's heart was "Oh, that these poor fellows would listen when I talk about God, their loving Father!" The wounded Japanese understood that the lady had come to teach him about God and he flushed with pleasure. This was the one thing he needed; but he said, "I say, there's another man in that bed over there who wants to know about God, too." So Miss Wall had two eager listeners to begin with. Was it chance that took the missionary to these two gropers after God?

On Easter Sunday the Czar presented to his people a proclamation of liberty for every man to believe that religious doctrine which his conscience approves. It is early yet to determine the real value of this apparently precious gift. But liberty of conscience has got to come in Russia. Meanwhile, some 80,000 Russians are prisoners in Japan where liberty of conscience exists. The souls of these Russians thirst for somewhat to read. Many of the officers read English, French and German. Any who have a book, a paper, or a magazine to spare, especially in French and German—not necessarily religious, but healthful and clean—will be giving a cup of cold water to these thirsty ones by mailing it to Rev. H. Loomis, Bible House, Yokohama, Japan, with the inscription underscored, "For the Russian prisoners."

A CORRECTION.

On the first few hundred copies of The Pacific of last week the last two or three lines of an editorial note concerning Professor Graham Taylor of Chicago Theological Seminary read as follows: "It would be difficult to find a man capable of judging fairly between employer and employe." The reading should have been: "It would be difficult to find a man more capable of judging fairly between employer and employe." The mistake was discovered and was corrected in all except a few hundred copies. It is difficult to find men who are able to judge fairly between employer and employe. But this is not what we wished to say concerning Professor Taylor.

PRESIDENT ROOSEVELT AND THE USE OF FEDERAL TROOPS.

We like the frank, open way in which President Roosevelt keeps faith with the people. The Labor Unions of Chicago sent a committee to him concerning the use of federal troops in connection with the teamsters' strike now on. The President received the committee and carefully considered the petition presented. Mr. Shea was the chairman of the committees from the Unions. The President read the petition, and after stating that he knew nothing of the merits of the teamsters' contention, adds: "I feel, however, that in view of the one statement, or series of statements, in your letter, I ought to say this: I regret that you should in the letter have spoken at all of the use of the Federal Army as you have there spoken. No request has been made to me for action by the Federal Government, but at the same time, Mr. Shea, as you have in this communication to me brought up that fact, I want to say one thing with all the emphasis in my power: In upholding law and order in doing what he is able to do to suppress mob violence in any shape or way, the Mayor of Chicago, Mayor Dunne, has my hearty support. I am glad to be able to say this to you, gentleman, before I say it to anybody else."

No one can misunderstand this plain language and yet the President thought it worth while to add: "I have not been called upon to interfere in any way, but you must not misunderstand my attitude. In every effort of Mayor Dunne to prevent violence by mobs or individuals, to see that order is preserved, he has the hearty support of the President of the United States." The need of the hour is respect for law. This President Roosevelt stands for with all the vigor and strength of his manhood.

The committee called attention to the rumor that the Governor of the State had been called upon by the employers to demand Federal troops. The committee further argued that the Union was itself opposed to violence and riots of every kind. Mr. Shea of the committee urges that the officials of the Union are opposed to violence and that the employers always work for the prosperity of the employers. The reply of the President is so clearly American, so manifestly just, that we quote his exact language: "I can only repeat what I have said. I am a believer in unions. I am an honorary member of one union. But the union must obey the law, just as every man, rich or poor, must obey the law. As yet, no action has been called for by me, and most certainly if action is called for by me I shall try to do exact justice under the law to every man, so far as I have power. But the first essential is the preservation of law and order, the suppression of violence by mobs or individuals."

The American people believe in unions and the utmost freedom in discussing the labor problems and the promotion of all peaceable plans for the betterment of the laboring classes, but the American people do not believe in mobs nor mob-rule. This is a government of the people, by the people and for the people, but it must never be forgotten that it is a government and as such must use force to oppose lawlessness.—California Christian Advocate.

FAVORS THE DOMINANCY OF THE SALOON.

Some time ago the Mayor of San Francisco, at a Liquor Dealers' banquet, if he is correctly reported, told the liquor men that in the future the Police Commission would be ready to grant liquor licenses on the written applications of those desiring to engage in the trade. Heretofore the law has required applicants for liquor licenses to appear before the Police Commission in person, but under the new order this will be unnecessary. Unfortunately for the situation the above statement is in full accord with much of the public policy of the Mayor. "As a Native Son, I want to say," he declaimed, "that if the time ever comes when there is a general closing down of business in this city on Sunday, I want to move to a more liberal place, where I can enjoy myself as I have in the past."

Judging from a good deal we hear on the side there are many people who would be willing to part with this "Native Son" for a season. We scarcely know where to advise the Mayor to go for freer whisky and more general pandemonium of saloons than the city where he presides. There is nothing this side of purgatory that we have heard of. It remains to be seen whether there are enough good people in this great city to establish and maintain a decent municipal government. We hope it may be found that things are not so bad as the surface would seem to indicate.—California Christian Advocate.

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Sunday-School Lesson

STUDY OF THE SCRIPTURES.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.
Second Quarter. Lesson IX.

May 28, 1905.

John xix: 17-30.

The Crucifixion.

The quadruple description of the crucifixion is a literary marvel. Though a circumstance of transcendent importance, the narrative of it is surprisingly condensed. There is no spinning out of details, no obtrusion of the personal opinions and sentiments of the narrators. Here is a suggestion of how we ourselves should approach Calvary. It is not a theme for volubility. There should be no striving to magnify its painful horrors, or to compare the physical suffering of its victim with those of others. A spiritual interpretation is the thing desirable. A personal appropriation by faith is great riches.

We first have the numbering of Jesus with transgressors. He was crucified between the malefactors, the insurgent robbers and murderers. He who could challenge the world to impeach his sinlessness was "made sin." He was put to the extremity of a convicted felon. With the shedding of his blood begins his mediatorial prayer, "Father, forgive them." The "inventiveness of love" finds a palliating circumstance in their ignorance. "They know not what they do." The prayer sweeps out to include, not the coarse executioners alone, but the cunning conspirators who use them as their tools.

"He saved others." Unconscious, undesigned encomium! "Let him save himself!" Last recurrence of the wilderness temptation? That which is a literal possibility is a moral impossibility. Except he stay upon the cross, he can not be a Savior. If he remains not, he can not utter that ineffable cry, "It is finished!"—"the work the Father gave me to do." Keener than mortal pangs are the brutal gibes of rulers, populace, and soldiery.

The "third word" of Jesus from his cross is a lustrous example of filial affection. Even shame and agony of his crucifixion was not sufficient to divert his thought from his mother or to confuse his judgment as to what would be the best provision for her. In touching and significant terms he commended her to the care of his dearest friend.

The sovereign power of redeeming love has a splendid exemplification even in the deepening gloom of Calvary. As the hours wear away, the innocence, the divinity, of his fellow-sufferer dawns upon the mind of the malefactor. It pains him to hear the continued railing of his comrade in crime. He chides him, reminding him of the justness of their condemnation, and affirming the guiltlessness of Jesus. To eye of faith there opens to him a blissful vista beyond the chasm of death. He recognizes the sufferer, spite of his marred visage, as monarch of that realm. In the strength of a belief that prompts to action, he joins his fortunes irrevocably with those of the crucified Nazarene, and entreats recognition when he comes to the regal splendors of his coronation. What Jesus did then, he has been doing ever since. He opened paradise to a penitent. But his obedience unto death, even the death of the cross, was the key, and the only one, to unlock that paradise.

The Teacher's Lantern.

The cross is ever divisive—once separated a believer from an unbeliever. It does so yet wherever it is preached. People range themselves in two classes. The cross is the divisor.

A study of Calvary reveals the intensive forcefulness of the expression, "Crucify the Son of God afresh." Indifference, unbelief, and apostasy are doing this daily.

The Lord of life helped the dying penitent at his side to stand the shock of dissolution by the assurance of a perpetuation of conscious life beyond, and an immediate entrance to paradise.

When Jesus entered paradise it was in company with an executed criminal. This trophy of his redeeming love, this evidence of the power of his cross, he presented to all the intelligences of the sky.

The procession to the cross was the most pitiful earth has ever seen. The centurion rode in advance. The guard was numerous enough to make rescue of the prisoners impossible. The condemned had boards daubed with gypsum hung about their necks, on which was a record of their crimes in black letters. In the rear came the slaves carrying refreshments for the soldiers, besides the nails, hammers, and ropes necessary for the execution. Following all was such an unsavory crowd as a public execution would draw in our own day.

Golgotha is supposed to have its name from the fact that it was a rounded hilltop—bare, rocky, with a shining surface, suggesting a human skull.

Two circumstances happening on the way to the cross are mentioned: At sight of an innocent one led to such a shocking death, women wept. Jesus turned, and as if with the siege of Jerusalem in view, bade them rather weep for themselves and their children.

The fainting strength of Jesus makes the impressing of some one to bear his cross necessary. Simon was probably not an African, as is often supposed. For in Cyrene, Northern Africa, there was a colony of Jews.

Mosaic from Commentaries.

Jesus in the midst: To hold him up as the worst of the three. Pilate wrote a title: Drew out the inscription in such terms as to inflict another wound on Jewish pride. Hebrew, Greek, and Latin, the language of the country, the current language, the official language. His coat without seam—tunic—woven from top to bottom: Denoting skill and labor necessary to produce such a garment. Work of one or more of the women who ministered to him. Woman, behold thy son: What forgetfulness of self! What filial love! From that hour: Either from that moment (in which case Mary was spared the further laceration of her feelings by the sight of her son's sufferings) or after all was over. That the Scripture might be accomplished: Probably the meaning is that Jesus now permitted himself to express his sense of bodily suffering ("I thirst") because he knew that his duty was completely discharged and prophecy fulfilled. Put it upon a hyssop: Though the stock of this plant does not exceed eighteen inches, it would suffice, as the feet of the crucified persons were not raised higher Had received: Contrast his refusal of the stupefying mixture formerly offered to him. It is finished: A cry of triumph, "I have overcome the world." Bowed his head: A fact recorded only by John: The visible counterpart of the word recorded by Luke, "Father, into thy hands I commend my spirit." Gave up: A voluntary surrender of life.

THE SCHOOL OF PRAYER.

The best thing that can possibly come to us is that we should be instructed by the Spirit of God, who makes his special lesson in our seasons of prayer.

It is the universal experience of advanced Christians that they learn more in prayer than in any other way. Why should they not? What mental effort of consecrated attention can so clarify our thoughts as to think of God and our relations to him? What moral effort can so get away from selfish narrowness as to turn our hearts directly to Christ's dying love, trying to respond to it? What can so strengthen our courage and confidence, as to look up to Christ, as Stephen did, and see him at God's right hand, the acknowledged ruler of events and helper of his servants? Those thoughts come to us as we are trying to work for him, and so duty done is a grand school of character, but we put our minds in this direction and turn our hearts in this way, in conscious purpose, when we lift our hearts in prayer, and so Christ's Spirit co-operates with our willing and most earnest purpose, and so more readily lifts us into strong Christian manhood, but " a little lower than the angels," as it presses eagerly forward into angelic service.

In some branches of the Government one works awhile and then passes an examination whether he is fit for promotion. Our times of prayer are our examinations, when we look over what we have done and an honest spirit shows us our faults, and with new resolution our hearts look forward. There is much yet to learn; many failures to make good, and to learn what yet we do not well know, and an assurance of good things ahead, not only in the opening chances, but in the improvemeut and strengthening we consciously feel; and so we rise up to go on more freely in the work to which we are appointed.—The Treasury.

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Mary Crowther.

There was a man in our town,
The people thought him wise,
But one day he went into a saloon
And drank out both his eyes.
And when he saw what he had done,
With all his might and main,
He signed the temperance pledge and
Said, "I'll never drink again."
Chorus:
"I'll never drink again, I'll never, I'll
Never touch a glass again."

Brentwood, Cal.

Written for the "Advocate" by an eleven-year-old Junior.

A JUNIOR'S EXPERIENCE IN SIAM.

Bangkok, Siam, January 17th.

"My Dear Phil:

"I do believe this is the queerest yet. The funny straw houses perched on stilts; the babies tethered to the front porch by ropes, so that if they fall overboard they can be hauled up again none the worse; the house-boats swarming along the sides of the rivers and canals like mosquitoes; the men and boys on fishing stools, little platforms built on twigs, where they sit all day, and night too, sometimes for devil fish, a great delicacy.

"There has been a remarkably 'good water' this year, as they say—that is, the river rose very high, and is going down slow. The vivid green paddy or rice field on either side, with the dark green of teek trees set off with gorgeous flowers, especially a bright scarlet some thing or other, makes a beautiful picture.

Some of the temples are magnificent —such queer-shaped towers, like enormous corrugated thimbles or glove fingers; lots of carving and gigantic statues of—well, they are more like Alice's Jabberwock and Bandersnatch than anything I can think of! The people are just about half fish. I thought that some of us fellows could dive and swim pretty well in water seem rather more at home on water than on land. You see Siam is just a network of canals and rivers, and they have seen it all their lives, and they don't have to bother about clothes either—just two yards of muslin, no pins or buttons—and a cigarette! The first article is sometimes omitted, they say, but never the last. And then, the great solemn-looking elephans stalk over the land and through the water, lifting the heavy teak logs, twenty feet by four feet or more, as if they were straws, and really working for their living. It does seem so odd to see elephants doing anything but eat peanuts and swing about. The way the man guides them is very funny; he just keeps tickling his ear with his toes. As long as he wiggles the elephant goes (I did not mean to fall into poetry) and when one foot gets tired he works the other.

"Hurrah! Father has just come in to say that there is a chance for us to go to Lakawn by special steam government launch and dispatch post. I am awfully glad, for I do want to see those queer Loas people.

"Well, I must say, 'Good-bye,' for we have lots to do."

"Yours, Jack."

—From "A Junior's Experience in Missionary Lands," Mrs. B. B. Comegys, Jr.—Revell Co.

ALLAH, THE BOUNTIFUL.

A certain sultan was one day struck with the difference between the cries of two beggars in the street near the gate of his palace. One of them was shouting lustily, "Allah, preserve to us the sultan. Allah, give victory to the sultan," while the other said, "O Allah, the bountiful." The monarch, flattered by the interest of the former in his welfare, called his vizier and said "See that the beggar who is constantly praying for me gets a roast fowl stuffed with gold pieces; but give the other one dressed in the usual way. I do not see why this later should call on Allah, and not me to help him."

The vizier obeyed, and the man who had called on Allah for help was gratefully turned away to carry the fowl that he had received to his wife and little ones, when the other said to him, "Buy this fowl from me? Of what use is such a delicacy to me? I have no wife or children. What I want is money, not rich viands." "Well," replied the other, "I have only twelve cents, and that is nothing like the value of a roast fowl; but if you can afford to sell yours at that price I shall be glad to buy it." "Agreed," said the seller, "I prefer money to food, and I know no one who is likely to give me more for this morsel than you have offered." Thus it happened that the man who trusted in Allah-not only got a good meal, but found himself suddenly possessed of a small fortune.

This man now ceased to beg and took a small shop, from the profits of which he and his family were able to live in comfort. His companion, however, as soon as he had spent the bishlik he had gotten for his fowl, went back to his place at the sultan's gate and took up the cry, "Allah, give the sultan victory," etc. "Give him another fowl stuffed with gold," commanded the monarch. When the beggar received the second fowl he hurried to his former comrade and offered it to him for another bishlik, which of course the latter was perfectly willing to pay.

When the familiar cry, "Allah, give the sultan victory," was heard the third time from the palace, the sultan, surprised and angry, inquired, "How is this? In spite of all I have given this fellow, he continues to ask alms, while the one, who received next to nothing, has not since been near my gate. Call this one into my presence." When he appeared, the sultan, frowning on him, sternly demanded, "How is it that you are still begging, although I have given you enough money to make you a rich man?" "Alas, O monarch of the age," replied the beggar, "all that I have received at your highness' gate are two fowls, which I sold, as I receive them, for a bishlik each to another beggar, who used to cry, 'O Allah, the bountiful,' but who has suddenly, by what means I cannot guess, become rich and opened a grocer's shop." The sultan, on hearing this, was astonished beyond measure and exclaimed, "Behold! Allah has shown that it is better to trust in him than to receive the bounty of the sultan—better to pray, 'O Allah, the bountiful,' than to pray for my prosperity"—From "Tales Told in Palestine," by Rev. J. E. Hanauer. Published by Jennings & Graham.

WHAT MADE A LITTLE GIRL GLAD.

A Prussian nobleman, who did not believe in God nor in the Bible, once overheard a little girl singing. It was a sweet strain, and a child's voice is always irresistible. As he drew near he saw tears upon her cheeks, as if she had been weeping.

"Why are you crying as you sing?" he kindly asked her.

"Oh, I am so happy!" said the little girl.

"But why do you weep if you are so happy?"

"I love Jesus so well that I was crying for joy," the little girl said.

"But where is Jesus?" said the nobleman.

"In heaven."

"How can he do anything for you if he is in heaven? He cannot give you your clothes and playthings, as your parents and friends do."

"Oh, yes; he can do something for me. He comes to my heart and makes me happy."

"Nonsense!" said the nobleman, "that is nonsense."

"Oh, no, it is not nonsense," answered the little evangelist. "I know it is the truth, and it makes me glad."

The nobleman turned away, but an angel had touched his heart. He sought the little girl's Savior, found peace and joy.—Selected.

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